695 [687] False testimony is punished by confiscation of all goods and arrest of the whole family; part of the goods goes to the victim. If the witness refuses to take the oath, his refusal is evidence against the party that called him. When the parties in a trial disagree, the Fama makes one swear on the Komo, on his platform, or on the tomb of the group's founding ancestor. When the oath has been pronounced, the adversary may efface it by taking the oath in his turn. Then judgment will be suspended; but before 40 days have passed the perjurer must die.

[687] Anyone who attempts to suborn a witness or a child will be punished in the same fashion as the false witness.

The Fama must assign to one or several notables the mission of examing the scene where the disputed incident took place; he may designate a notable to examine and evaluate the damages. Once their mission is accomplished, the notables are subject to the same obligations as the witnesses.

693 695 The role of defense attorney was taken by one of the Fama's advisors, a relative, a griot, a blacksmith, or a favorite of the Fama, he who "speaks best." The accused, or someone from his family, approached the prospective defender and offered him a gift, asking him to intervene in his favor. But the counselor had only the power to save the life of the condemned who had to pay a settlement; all punishments other than death were applied.

625 Police functions were carried out by the sofa and by members of the brotherhoods.

b. Punishments

681 The punishments were, in order of descending importance: death, being put in irons permanently or for a set time, the whip, the fine, confiscation of the family, confiscation of goods, sale to the slave traders.

[562] Murderers and inveterate brigands had their heads cut off; spies had their heads shattered by an axe or were bludgeoned (like dogs). A woman was never executed. The Fama who had a woman put to death would have seen his kingdom disappear.

All those condemned to irons were imprisoned in a hut, immobilized, the feet hobbled by a bar fixed to a ring; the patient

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> sees everything. The old men explain this to you with an intensity that proves their good faith, and children recite the sayings of the old men with a frankness so naive that one cannot misunderstand it.

a Being endowed with reason and all powerful. The term is the translation of the word sa.

It is apparent that in the beginning the word Alla in no way meant a Being or an Individual; it simply expressed a concept, an idea already known, accepted and translated by the word sa, and the Bambara simply adopted a foreign word corresponding to their own concept.

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If to the Bambara the word Alla had meant the Divinity Himself, the Supreme Being, would they ever have dared to speak it, to make it their own? I cannot bring myself to believe that they would, among them the name of a powerful person, a religious chief, or venerated being is never spoken in vain or in an unsuitable manner. If some of their kings, among them /79/ N'golo, not to mention others, punished anyone caught speaking his /the royal/ name by fines and prison, cast them into slavery, and even beheaded them as guilty of the crime of lese majesty, what would they not have to fear from the Creator if they spoke His name in vain and inappropriately! Furthermore, it is a widespread custom to avoid speaking the name of one who is feared or venerated.

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No well-bred and self-respecting woman ever speaks the name of her husband. She speaks of him as né tigi ("my master"), so tigi ("the master of the house"). Most frequently she adorns him with a borrowed name, a bougna toua, or name of respect, and a polygamist has several such names, each wife giving him one of her own invention.

In well-brought-up families -- and most of them are (1) -- the

> 1. Our Bambara Negroes have great respect for the members of their families and are considerate of them;